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and conscience be anything, if the Holy Ghost be a living power in the life of redeemed humanity, we must not overlook nor underestimate sources of divine knowledge other than Scripture which God has placed within our reach. The church and the Bible certainly coexist in the world as two great sources of authority, mutually corroborative of each other and, to some extent, mutually corrective of each other. Both of them have a share in leading to the knowledge of God in which consists eternal life, but the mistake is not uncommonly made of overlooking the true function of either one or the other. By the teaching of the New Testament we are encouraged to put ourselves under the guidance of the church, so far as it extends, looking to it for the form or outline of sound words which it supplies to us in the creed. To Scripture, on the other hand, the church bids us look as filling in and giving substance to the outline of faith which we have already received in the creed. But within and beyond the Bible and the church there is a guide of whom we in practice think too little. We ought to trust to that *unction from the Holy One* which rests on Christians, unveiling to us as we are able to hear it the inexhaustible significance of our holy faith, and illuminating for us the Scriptures which enshrine it."

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DIE GESCHICHTE DES PROPHETEN JONA. Nach einer karschunischen Handschrift der königl. Bibliothek zu Berlin. Ein Beitrag zur Jona-Exegese. Von DR. BENEDICT WOLF. Berlin: Poppelauer, 1897. Pp. 54+xiv. M. 2.

THE pamphlet of Dr. Wolf is of very modest dimensions, but by no means insignificant. The curious Carshuni setting of "Jonah," which is reproduced and discussed, is found in two codices in the Sachau collection of Syriac manuscripts in the Royal Library of Berlin. They were both written in Mosul, and are both modern, the one bearing the date 1699, the other 1824. Although they differ in several respects, they probably represent a common original. The former is the text of this edition, readings from the other finding place in footnotes. The date and authorship are quite unknown, but it is very cautiously suggested that the writer may possibly have been one Ananjesus, who lived in Mosul about 690 A. D., and composed a number of homilies.

The story, as retold in this Syro-Arabic text, runs briefly as follows :

Jonah's refusal to obey the divine command in the first instance was owing to his fear lest the Ninevites should repent, and he should therefore appear as a prophet of falsehood. When the storm arose, his fellow-voyagers threatened the life of the master of the vessel, and Jonah offered himself as a victim to save the latter. His offer was not accepted until he had been three times pointed out by lot. He is represented in this way as an extremely conscientious man—as, indeed, a saint of unusually sensitive temperament. The monster which swallowed him is not defined. The Syrian Christian thought it enough to describe it in a general way. Before taking leave of the prophet it exhorted him to do his duty. He obeyed and delivered his message. The people of the city were first moved, and then the king, who is named Sardanapel, that is, Sardanapalos, the Assurbanipal of the monuments. The repentance of the Ninevites was answered by a letter from heaven, and the divine forgiveness was ratified by the breaking out of the sunshine after a period of ominous gloom. Just about this time Jonah had withdrawn from the city to see what would happen. When nothing occurred, he reproached God with having made him a prophet of falsehood. Overcome by grief he fell asleep, and whilst he slept, a gourd sprang up and shielded him from the sun. Before long he slept again, and when he woke, the gourd had withered. In reply to his petulant complaint that God cared more for Nineveh than him, his servant, Jonah was assured that his mission was not really a failure, since it revealed the glorious truth that peace is granted to all who repent. Jonah learned the lesson, thanked God for his mercy, and left Nineveh, escorted by the benedictions of the people. Their reformation, however, lasted only during the pious Sardanapel's life. After his death Jonah was forgotten, the old sinful habits were resumed, and Nineveh fell. It is remarkable that the author, who may have been a resident in Mosul, and was thus familiar with local traditions, exhibits acquaintance with the fact that Sardanapalos was not the last king of Assyria.

Dr. Wolf seems inclined to recognize a nucleus of historic fact in the biblical story. It cannot, indeed, relate to the reign of Assurbanipal, who flourished almost a century after Jonah's day. Perhaps the popular mind confused this great ruler, who seems to have been religiously disposed, with Assurdan III, 773 to 756 B. C. A remarkable eclipse of the sun in the reign of the latter (on June 15, 763 B. C.) may possibly be the darkness alluded to, or rather implied in, our Carshuni version and its sources.

These sources are probably Jewish. Interesting parallels are adduced from Philo, Yalkut Shimeoni, the *Pirke* of Rabbi Eliezer, etc. The Christian author is thought to have obtained his Jewish material through Ephraem Syrus, whose treatment of the story of Jonah, in his commentary and in his metrical homily on the repentance of the Ninevites, is shown to run parallel in several points. But what is the meaning of the remark that he (Ephraem) gives the scholion of Bar Hebræus about the difference between the Massoretic text and the Septuagint as to the interval to elapse before the destruction of Nineveh?

Dr. Wolf has rendered a service to the history of exegesis in disinterring this Christian Midrash and making its contents available for general use. A full translation, however, would have been welcome.

There is a strange erratum on p. 48: *Hosianna* for *Hesione*.

W. TAYLOR SMITH.

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PHILOLOGY OF THE GOSPELS. By FRIEDRICH BLASS. London: Macmillan & Co.; New York: The Macmillan Co. Pp. viii + 250. \$1.75.

PROCEEDING from the thesis that Luke's gospel is distinctively a literary work, and discussing the preface to that gospel, Blass takes up, in two chapters, its date. At the close of that, at the end of the fourth chapter, he finds a clear and elegant transition to the subject of textual criticism, which fills the rest of the volume, in the words: "And here we may abandon this subject and pass to considerations of a different order." The writer denounces theologians and their work constantly, and we may suppose that this is a token of the philological training and method which Blass prefers: title, *Philology of the Gospels*; Part I, "Rambling Observations touching the Gospel of St. Luke;" Part II, "Rambling Observations touching the Textual Criticism of the New Testament and in Particular of the Gospels." That is what he seems to have had in mind, though he does not divide and name the parts. The reviewer thinks that this must be a new philological method, seeing that he cannot recall similar examples in the works of eminent philologists.

The unnamed second part opens in chap. 5 with a presentation of the importance and method of textual criticism in the New Testa-